

The Humble  
 CONFESSION  
 AND  
 PETITION  
 OF A  
 WHIG

With his EYES Open ;

Desiring to be Heard in the Behalf of  
 Himself, and all such as shall think fit  
 to rank themselves under his CLASS.

WHEREUNTO  
 Some fresh Thoughts are added of  
 UNLIMITED OBEDIENCE.

Dedicated  
 To the D. of M-----gh.

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*Senties qui vir sim.* Ter.

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TO HIS

# GRACE.

My Lord,

**T**IME was indeed when I esteem'd Your Grace a Good Statesman, a True Patriot of Your Country, and the Best of Generals ; but that's all over now, at least for the present. And can You however find in Your Heart to be so severe, so cruel and upon me, as to demand a Reason for so great an Alteration, so sudden a Change, when You Your Self, can tell me better than any Man breathing, that I have none at all to give ? But perhaps Your Grace will be ready to urge, and say, I have a Reason, but that I must blush and be ashamed to own it. I confess, a bad excuse is better than none, but a very bad one, I take to be very much worse ; there-

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fore

## The *Dedication*.

fore pray, my Lord, have me herein excus'd. Yet still, methinks, You buz it in my Ears, You have beaten my *Friends*, my *poor harmless Friends*, *low enough in Conscience*, in a *forlorn Condition*, and would beat them again too, and that therefore I am angry, out of Humour, and displeas'd. As to that, I can safely reply, That Your Grace is very much mistaken, if You think I take the *Pretender* or the *French* for my Friends; no such Matter, I'll assure You: But if they are my Friends Friends, or my Friends Friends Friends, there may be something in that; I don't pretend to see a Mile off; I am chiefly delighted with Objects at hand, and am for gratifying my Friend without *Study* or *Thought*, whatever he aims at; especially when thereby I my self become the Object of his Favour. But something, it seems, must say for my self: Then let it suffice when I say, I am in a very good Post, and that as I got it by running You down and chiming in with those who 'tis thought have very great (I know not how good) *Business in Hand at a Distance*; so I shall

## The Dedication.

most certainly be turn'd out again, if I do not stick to my Principles. What the Publick is to get or to lose, I am of Opinion is only the Concern of the Publick; and and therefore with a private Respect I may be allowed, to take care of my self, by embracing the Benefit that offers: *If the Worst comes to the Worst, I shall shift as well as the rest of my Neighbours.* I dare not discover my Name, for fear You should upbraid me, as *Cæsar* did *Brutus*, and say, *ὅτι τίς ποτε;* What, you, my dear Cousin? For I cannot but acknowledge my self oblig'd to You, and therefore ungrateful and fickle. But I beseech You to consider, that by such a Confession, I pay very dear for what I have done. And if you should ever disclose me, You will not forget how forward I have been upon all Occasions to shew my Good-will to You, and what Delight I have had in promoting Your Interest. Well, I protest, when I call to mind those larger Encomiums I have given You, how many fine Things I have said of You, and how the Case stands with me now, I cannot but wonder at my self; and I make no  
Question

## The Dedication.

Question but You are full of Your Wonders too, and 'tis truly a Thing to be wonder'd at : But pray say no more ; if You know me, You know I have a *new Wife* ; and You know that she will be Master ; and such a Set of hungry gaping-wide Servants of her Procurement I have into the Bargain, who (tho' there is not a *good Understanding* amongst them) are daily conspiring together to cram one another, to worry me to death, and to force me to do e'en just what they please. My Steward makes no more of laying his Commands upon me, and bidding me do this, or---- than he does to drink a Dish of Tea : And my Valet never trims me without a Petition, which, right or wrong, I must grant, for fear of my Throat. When I am able to tell you what all this will come to, 'tis to be hop'd I shall be come to my self. In the mean time I must beg Your Grace to pardon me for not being Yours any longer ; which You may the more easily grant, if you will be pleas'd to consider, that I am no longer my own.

THE



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T H E  
Humble Confession and Petition  
O F A  
W H I G, &c.

**G**OD complains by the Prophet, that his People were grown more than brutishly stupid, and even perish'd for want of Knowledge, (*i. e.*) for want of Consideration: Had they consider'd, they could not but have known better Things; but he that does not think, will doubtless play the Fool. The *Beraams* are commended by the Apostle for searching the Scriptures, that they might prove the Truth of what they had heard, and not be impos'd upon in such Points whereof, if they pleas'd, they might be rightly inform'd: but few there are who seem truly concern'd to imitate their Wisdom. The Generality take their Salvation upon Trust, without ever examining what Right they have to it; and Multitudes are found pinning their Faith on another's Sleeve. And since this is the Case with respect to that better Part, and the One Thing necessary, 'tis not much to be wondred at, if in Matters of lesser Moment, we see Men run into *Parties* without any Thought, and blindly rush into Action, leaving that mature Deliberation, which every wise Man ought to be possess'd of, behind them. 'Tis true, some are not capable of making a right Judgment of Things; but alas, these are none in comparison of those that might

might think if they would, and who are not without the discerning Faculty, in some good measure, if they could be prevail'd on to be exercis'd therein. But such is the Stupidity of Thousands, and Ten Thousands, that they embrace the wildest Opinions upon sight, and act so precipitately, that they will not be at the Expence of a *Question*, or so much as saying once to themselves, *What am I going to do ?* These are they who, the wise Man tells us, *answer a Matter before they hear it* ; to whom he imputes the greatest *Folly and Shame* ; and are indeed, how highly soever they may esteem themselves above the Vulgar, but the more refin'd Part of the scoundrel Mob, acting on the same Foot of Rashness, lifting Hand-over-head, be the Cause what it will, under every Standard, for the sake of the Trumpeters only : And being thus fitted for any Impression, the most diligent and noisy Ringleaders, must naturally have them in the greatest Numbers. What an Uproar was there made in the City of *Ephesus* by a Smith ? What Multitudes had he drawn to his Faction, the greatest part whereof knew not why or wherefore they were met together ? Let the Question be ask'd, *What is the matter ?* and the Sum of the Answer will be this, right or wrong, *Demetrius* was a pretty Fellow, and they were resolv'd to be for him. We have but lately seen too much of this nature ; Matters of the highest Import transacted by the Rabble, and even our Senators chosen, not so much by the Free-holders of the Nation as the Scum of the People ; many have been violently detain'd from giving their Votes, and where *Noise* would not do, *Force* has prevail'd. And so much the more to encrease our Flames, and help to confound us, that Church of *England* as by Law establish'd, which, united, has enough to do to maintain her Ground amongst her implacable Enemies, must be divided against her self, and branded with such Terms of Distinction, (how well soever each Party may be pleas'd with their Marks) as to render them *Barbarians* to each other. This is not set on foot by honest Men, but crafty and designing Knaves ; Divisions being

being the worst of Tares, it must be an Enemy that sows them. Hereupon all manner of Religions and Sects whatsoever, according to their several Interests, strike in with this or that Party; Dissenters and their Adherents siding with those that are distinguish'd by the Name of *Low-Church*; the *Papists* and theirs, with those that are dignified with the Title of *High*. And tho' in reality 'tis but the Dregs and Extrems of *High Church* and *Low*, that are fitted to help forward their evil Purposes, (and I trust a small Number in comparison of the rest,) yet are they destructive of the Church, and thereout sucks the Enemy no small Advantage.

But which Side, after all, whether High or Low, have reason to boast of their Allies, I shall leave to the Judgment of others; taking this notice only of some who are forward to declare, they had rather be *Papists* than *Presbyterian Dissenters*, that I hope they mean the more moderate of the one, and the most rigid of the other: But if they mean on an equality of Moderation and Rigidity, 'tis a sign they know little of the Tenets of the *Romish Church*; that they are not acquainted with Fire and Faggot, Inquisitions and Racks; or have not the Sense to distinguish between lopping a Tree, and plucking it up by the Roots, between defacing a Church, and so racing it to the Ground, as that it be had no more in remembrance. If there are any that are fluctuating in their Opinions heretupon, I shall, to turn the Scale, put in this Consideration; That that Arch enemy of our Church the Tyrant of *France*, is not more mortified by the thwarting Principles of his *Whiggish Enemies*, than lifted up by those, more agreeable to his fatal Designs, of his *Tory Friends*, being wonderfully pleas'd with their *Unlimited Obedience*, their *Absolutely Non-resisting* and *Hereditary Notions*; which indeed are not the meanest Spoke in his Wheel, and without which he could have but little Hopes of compassing his Ends. I don't say, that this is sufficient of itself to determine the Integrity and Wisdom of one Side or other, but he that looks on it as bearing no Weight



or unworthy of any Reflection, is worthy himself of a Cross on the Back for being so Senseless, or else he must be look'd on as wilfully Blind, and no Friend to the Government. In the mean time, whilst the whole is drawn in under the Denomination of *Higb-Church* or *Low*, the soundest and better Parts thereof must of necessity bleed, as being torn from each other by fomented Notions, rather than any real dislike they can have to each other; not giving themselves Leisure to distinguish betwixt Persons and Things; betwixt a Name, and what it truly imports; betwixt what a Man is said to be, and what he in reality is. When therefore the Church shall be represented by its sworn Enemies or its own extream baser Parts, as either running into Popery, and gaping after a Prince of *Wales*; or else into Anarchy and dissenting Confusions, and this laid on the whole Body, for the sake of the rotten Limbs, there needs no more to make us odious to one another in the Eyes of unthinking People, than to fix on us some Name of Distinction, be it what it will. But now tho' the common and meanest run away with this in a Word, and according to the first Impression that happens to be stamp't upon them, rogue and revile their contrary Party whatever it be, — Yet methinks this should not take place so much as it does amongst those who have had a more ingenuous Education, and must therefore understand themselves better. But so it is, a Man is not only to be run down and condemn'd by an inconsiderate Mob, but even the more reasonable Part of Mankind; who seem however to act with the same Teermity, whilst their Censures proceed from Suppositions only, or else such superficial Reasonings, as either have not been weigh'd, or argue nothing when they are. For what else is the Case when a Man for falling under the Denomination of *Higb-Church* or *Low-Church* shall be condemn'd as guilty of whatsoever Crimes are falsely imputed to either; or for such Things as are no Crimes at all when thoroughly examin'd? and that this is the Case, I shall produce my self for an Instance.

How



How often have I been call'd Prebyterian and Turn-coat, and sometimes condol'd for my Folly? One shakes his Head at me, another is sorry to see me so wretchedly lost, and another could never have thought it of me: in short, I am become what the Prophet *David* complains of, *A Momster unto many*, as if I had renounc'd my Religion and were lately turn'd *Turk*; and all this for falling under the Lash of a Party, and bearing the Name of a *Whig*, and *Low Churchman*: whereas I cannot find any such Alteration in my self, nor what Reason I have given to any honest Man, or any true Churchman for all this ado. It seems therefore incumbent upon me, to say something for my self; and if what I shall say should bespeak me altogether *Low*; yet, if a true Son of the Church, I shall then have accounted for one *Low Churchman* at least; and if I prove (as I hope I am able to do) my sense of things agreeable both to Reason and Scripture, I shall have deserv'd ill of no Churchman whatever, nor been injurious to any of those who partake of the same Fate with myself. In order hereunto it will be necessary to take notice of every Cause of Distinction, and whatsoever may seem to constitute a *Low Churchman* at least; and so taking to myself all such as are fairly laid to my Charge, I shall endeavour to defend myself under them from the imputation of *no Church at all*, or being of any other than the Church of *England* establish'd by Law, leaving all Men of contrary Opinions, which may be taken for Marks of High Church, to do the same for themselves.

I. Therefore, to condescend to very minute Circumstances, I observe that a Man is said to be High or Low, according to the Persons he votes for; (*i. e.*) if I vote for a Person, who would vote for another, who would vote for a third, who is a *Low Churchman*, because he would vote for one that would vote for me; therefore I am a *Low Churchman*. Now, tho' many a one who prides himself in the Name of High Church, and yet voted as I did, would not allow of such a Conclusion, yet I am

willing to yield to the Strength and Force of the Argument. But after all, the main Query will be, how by this I come to make Shipwreck of the Faith, my self of no Church at all, and an Alien to my Mothers Children? To say, every Low-Churchman is such, is injurious and begging the Question; or to say, I am therefore an *Alien*, not so much for voting for this or that Man, as for one that is destructive of the Good of the Church, is altogether as injurious as the other, there being no such Inference couch'd in the Premises. Moreover, to do my self all the Justice I can in this Point, I can say what Thousands are not able, *viz.* that I have not voted by hearsay, or been byass'd by this or that Friend, but for Men whose Principles both as to Church and State I am very well acquainted with, and I trust in God am able to make it appear they are such, as are no ways destructive of either. To say they are Low-Church Principles like my own, is nothing to the Purpose; and to say I am no judge of them, is to be freer with me, than I give any one leave for, and what may border upon Arrogancy too. For tho' I own myself not Statesman enough to dive into all Particulars, yet I am able to discern between a turbulent Spirit, and a Disposition to Peace and Honesty. And therefore I shall presume, that notwithstanding this Mark of Low-Church, I may still be a true Member of the Church of *England*, even as establish'd by Law: And this both forasmuch as a High-Churchman would not from hence be concluded Low, *viz.* barely upon voting for any Man; and forasmuch as it is more than probable, that a Man might vote for his Friend whether call'd *High* or *Low*, and by the Grace of God still retain the Apostolical Faith.

II. I must be a Low Churchman for not chiming in heartily with your Addressers of *Hereditary Rights*, and *Hanover Successions*; (which by the by grows every day more and more out of Fashion) *Unlimited Submission* and *Rights of the People*, all in a Breath. Here I am driven to acknowledge, that I have but one thing to say for my-

self, and must only confess, it has been my Principle for many Years to endeavour so to speak as to be understood, and as much Sense as I am capable of. Now those Notions and Composures standing in a direct Opposition to my Principles, which some seem not so stubborn in adhering to, I could not be brought to approve of them, to vent such knotty Ænigma's to puzzle my Sovereign. If Sense therefore and a good Conscience cannot stand together, I may have err'd from the Faith; but I hope better things, since in most Cases they are judg'd to be very consistent; and there is but one Text of Scripture (not unanswerable) which seems to make against me in this, *Viz.* 1 Cor. 9. 22. where I am by the Apostle's Example oblig'd to become all things to all Men (*i. e.*) *Weak* to those that are *Weak*, or a Fool to Fools. But then I answer, this being only in order to gain some; of which I having had no manner of Prospect, I conceive myself excus'd from any such compliance therein.

II'. I was taken to Task as a very Low Churchman for thinking there was any such thing as *Resistance* in bringing about the late *Revolution*. This was by a Friend who you may perceive was very tender of an Absolute Passive Obedience, and unwilling at the same time to scoundrel the many Acts and Proceedings of Parliament in favour of that *Revolution*: So that rather than seem to cast a Slur upon either, he set himself to maintain, that the Sun was not up at noon day, ask'd where my Eyes were, who fancy'd the Crow to be Black, how long I had entertain'd such whimsical Whiggish Notions; and upon my proving by several Circumstances that the Sun was up at Noon, or, which is the same thing, that there was *Resistance* in the *Revolution*, he fell into something more than all the Interjections of Admiration, which I could not but answer in the same Part of Speech with *ha, ha, he*. And indeed what answer can a reasonable Man give to such stiff-necked (Politicians shall I call them, no) Party-bigots, and such as are resolv'd to own nothing for Truth, but what makes for their Purpose. \* Now tho I am contented, that not  
owning



owning the Crow to be white, should make me Low Church, yet why this should be thought contrary to the Principles of the Church of *England*, I do not understand: I therefore claim my just Interest in it, notwithstanding it was my Fortune to be an Eye-witness of *Resistance* in the late Revolution.

IV. Not only *Moderation* it self; but even the bare use of the Word bespeaks a Man Low, and nothing more sure, if I am not mistaken; for tho' (once in a Journey) I apply'd it only with respect to the Season, yet one of the Company, upon the Favours I shew'd to moderate Weather, swore he knew very well where to have me, and that I had sufficiently discover'd myself to be a Low-Churchman: So finding I was fallen amongst such quick-sighted Persons, and such before whom I might have taken God's Name in vain at every Word, without making any such unhappy Discovery, I avoided all manner of Disputes, keeping my Breath for better Purposes. But this is not all; I hear from the Pulpits themselves, that *Moderation* at this time of Day is a Fault, what betrays the Rights of the Church, and is a meer Fanatical Cant. Now tho' I am contented to have this Low-Church Mark stamp'd upon me, yet not without clearing it from such foul Imputations.

1. Pray therefore in the first place what is't a Clock, that a Man may not mention *Moderation* now as much like a Christian as the Apostle himself, without being hooted at? What, are Virtues ridiculous some time of the Year, and do they grow out of Fashion like Pantaloon and Bandstrings? But sure I am that this is a Virtue at all times in season, and modestly speaking, not less useful at present than heretofore; and this I dare say will not be deny'd by the honefter *Zealots*, which the *Tatler* has plac'd on the other side of the Church.

2. I wou'd willingly know how *Moderation* at any time indeed becomes destructive of the Church: If it sinks to *Lukewarmness*, it ceases to be, and is not the thing in question; but when 'tis properly so, it seems to me as necessary

at



at all times as *Zeal* itself to the Establishment of the Church; and since 'tis most likely to flourish when supported by both, it must be requisite that when some are all over *Zeal*, others should be all over *Moderation*; tho' I confess 'tis much better when both are well mixt up together in every individual Member of it.

3. Do Dissenters and Fanaticks make use of the Word, and must it therefore be lost as to me? Do they dissemble the thing when they talk of *Moderation*, and may not I therefore be sincere in the matter? I may by the same Face of Reason be debarr'd from using any Conscience at all, because they lay claim to so much; and be counted a Fanatick for eating of Beef and Mutton. And since I myself (who doubtless by this time am to be rank'd with the Low, past all recovery, Low) should not take it amiss to be condemn'd of *Zeal*, methinks a High Churchman should not be affronted at being taken for a Man of *Moderation*; especially when St Paul not only recommends it to his *Philippians*; Chap. 4. 5. as a Christian-like Verrue in general, but thinks it necessary, that they should be *conspicuously* exercis'd therein, and make themselves famous for it wheresoever they went. This he does too, as knowing what an *endearing* Quality was in it, that it would not fail to *recommend* them to all sorts of People, and administer greatly to the *Conviction* of their Enemies. Being therefore so advised by so great a Man as St Paul, and being to deal both with the Gentle and Forward; I shall not be asham'd to let my *Moderation* be known unto all Men, and that I am ready to treat them with Patience, with Mildness, and a Spirit of Love and Charity; all which I take to be imply'd in the Word *Moderation*, and exceedingly agreeable to the Tenets of our Church. And is this, after all, to be Antimonarchical, Schismatical and destructive of Church and State! *Quæ te Tisiphone!* Where will this Madness end!

V. 'Tis an Article against me, and a Mark of Low-Church, not to have vilify'd and endeavour'd to render the late Parliament, and Ministers of State *insufferable* and

and odious. Two things I have to say for my non-concurrence herein. 1. Because I thought her Majesty well pleas'd with them both; and was so much the more confirm'd in that Opinion, because 2dly. I could not discern which way either of them, in general speaking, had been guilty of Blame. And that I may not seem to have proceeded thus without any Foundation of Reason, I shall shew what *Inducements* I had for such a Belief.

1. From her Majesty's most gracious Speech at the Close of the last Session of that Parliament, wherein she thanks the House of Commons in a particular manner for their *more than ordinary good Services*; being *extreamly satisfy'd* with those *Marks of Duty and Affection which from first to last they had shewn Her*. And whereas she insinuates that some had been injurious to Her, by supposing the Church to be in danger under Her Administration, I could not from thence gather she meant those who had so eminently defended her from all such Aspersions, and much less her own Ministers.

2. I often heard that Her Majesty had promis'd not to remove her Ministers, which I took for an Argument of Her *good liking* towards them; and since it could not be suppos'd, without doing her Majesty a great deal of wrong, that She would have made such a Promise, unless she had conceiv'd them to be Men of Integrity and Judgment, I could not but conclude, it must be something very violent that should cause Her, as it were in an instant to alter her Resolutions and Purposes.

2dly. Give me leave to say something in vindication of my Sences, and what it was that engag'd my Sight from perceiving any Male-administration in the one, or Mischiefs arising from the Transactions of the other.

1. As I have said, the seeming good Pleasure of my Sovereign towards them.

2. The Credit the Nation was in, which seem'd to me the Effect of good Management, and which I found *sinking* according as the Apprehensions of *Alterations* and a *Dissolution* encreas'd.

3. Their

3. Their *quick Dispatches*, their *seasonable* and *effectual Supplies* to Her Majesty, and the most *affectionate Respect* they bore Her, could not but work a good Opinion of them in a Reasonable Man. Moreover their *Detestation of Popery*, and their constant *Zeal* against an *Hereditary Pretender*, seem'd to me no mean Arguments of their *Loyalty* to Her present Majesty, and consulting most wisely the *Establishment* of our Church and State.

4. It was worthy of my Consideration that the Allies were desirous to *continue* them and that our Enemies express'd so great a *Satisfaction* in the contrary: *When the Devil shall be pleas'd with my manner of Life, I shall always think it high time to take another Course.* Thus having given some Reasons for my Blindness (if that was my Case) I come to acknowledge what I could not foresee, that there was one very good Reason for all has been done, *viz.* her Majesty's *Pleasure*, whereby the *Innocent* as well as the *Guilty* may be laid aside, and wherein 'tis the Duty of every good *Subject* to acquiesce and be silent.

Now forasmuch as I submit myself wholly thereto, and that with an Heart as truly Loyal as the Best, can as heartily join in the Prayers of the Church for the Queen's most Excellent Majesty, and this with *Conformity* to all her Ceremonies, and *Submission* to my Spiritual and Temporal Superiours therein, I hope, notwithstanding my good liking to the late Parliament, and Ministers of State, I do not appear to have been *Schismatical*, *Heretical*, or to have done any thing *Dishonourable* or *Repugnant* to the Church. Not that I am hereby begging admittance into High Church, but that I may not be excommunicated out of the true: For, as I take it, a Man can never be the Honefter for bearing this or that *Name*; and I dare say, 'tis all one to my dear Mother the Church, whether any of her legitimate Sons be called *Thomas* or *John*. And here too, that I may not be thought partial, I add, that if either *Thomas* or *John* have betrayed their Trust, or appropriated the Publick Money to his Private Use, (i. e.) have cheated the Government, let him be reduced, not only to his former Condition,



Condition, (that trifling and undeterring Punishment,) but to a single Groat, or with my Consent to the Purchase of it rather, *viz.* an *Halter*; it being intolerable, that the poorer Subjects should be drained of their Vital Blood, to swell and overflow the Veins of some Wealthy or Eminent Rascal.

VI. 'Tis laid down for an infallible Sign of a *Low-Churchman*, not to have cried up the *curious Performances* of Dr. *Sach—el*, and had his Person in great Veneration. This, though as trivial as any, yet has made the most Noise, and put the Nation into no ordinary Ferment. What Tumults have been raised hereupon, even unto Blood shed? And how near were we running into the greatest Confusion? But *what is the Matter*? Even this, Dr. *Sach—el* had preached a Sermon, and was called to an Account for it. Let it not offend, if I ask, was the Doctor *Infallible*, and was it impossible for him to have preached what he should not? If not, (which I don't presume however to take for granted in these Critical Times,) where was the *Wisdom* of being so violent upon a bare Supposition? Is every seeming Criminal to be Condemned without hearing, or every seeming Innocent so acquitted? Where's, then the Sense of answering a Matter before 'tis heard? 'Tis Rashness to do so, Wilfulness and Folly. Yet how many wise Heads had fully determined of this, not only before the *Trial*, but before the *Sermon* could reach us? What multitudes of Parrots were soon taught to say, *The Church is in Danger*? How politicly did many of the good Women chatter they knew not what, and how freely did they talk of *Robin-Hood*, who never Shot in his Bow? Nothing on a sudden was heard but the Doctor's Health, and to make it go down the better, it was tacked to the Church or the Queen, or sometimes to both; and sometimes (the extremity of the Mode) the Church or Queen were tacked on to his. For my own part, I looked on my self as in the dark, and was not so keen as others to cut before the Edge; and therefore, till more Light appeared, I suspended



spended my very Thoughts, and contented my self with holding my Tongue, till I might know what to say ; which by the by bespoke me Low-Church too, but we all have our Humours. At length we received, *THE PERILS OF FALSE BRETHREN*, from whence I expected some Alterations of Opinions, and that Reason would have taken place in some prejudic'd Persons ; but the Case was quite otherwise, and it was easy to see, that as most had made their Choice beforehand, so in general speaking, right or wrong they stuck by it. And herein I was thoroughly confirmed, when pressing some who had the Sermon in great Veneration, with particular Instances in it, which were not approved of even by them, they were forced to own they had never read it. They were told, that the Doctor was had to *coram* for preaching the Gospel, which was a very sad thing ; but they might have been told as truly for having a Nose in his Face. 'Tis true, amongst other things, he preached the Gospel, and had a Nose in his Face, but was called to an Account for neither ; however, so they had heard, and would hear no more of it, which put me in Mind of this Story.

" One was telling his Companions and Neighbours  
 " what News he had heard, *viz.* that a Gentleman go-  
 " ing to another Man's House, happened to Dine with  
 " him ; but for kissing his Wife, and putting a few Ap-  
 " ples in his Pocket, was prosecuted and carried to Goal.  
 " He would have proceeded after another manner in his  
 " Story, but they had heard enough, and would hear no  
 " more ; they pitied the unfortunate Gentleman extreme-  
 " ly, condemned the inhospitable Landlord, as one that  
 " was worthy of the worst of Punishments, and for whom  
 " hanging was too good. Some time after when they  
 " would give him leave, he told them, " That the foresaid  
 " Gentleman for whom they were so violently sorry,  
 " had abused the good Man, ravished his Wife, and  
 " robbed his House. However, the Goal-bird had ta-  
 " ken such a Possession of their good Opinions, that some

could find little or no fault with him, and the rest would not believe a Word of the Story. I read the Sermon myself without any surprize; though I found it fruitful of bold Strokes and Blunders; the latter whereof I presume were never designed, and therefore to be pitied, rather than complained of; But really when Men set up for popular Applause, they should be a little more careful. I confess, there is something remarkable in it throughout, but nothing either in the Composure, Style, or Design, to excite a Veneration.

1. What is there in the *Matter* or *Composure* to be admired for its Excellency? Part of the Preamble indeed is calculated for the Fifth of *November*, wherein you are informed, 'tis a *Day which ought to stand for ever in the English Kalendar*, and so much for this time; ye are welcome, Gentlemen: By what follows, you may suppose it was preached on the Thirtieth of *January*, on *Midsummer*, or *Michaelmas Day*; and is there any extraordinary Ingenuity in this?

Again, there is a great deal said without any Proof, and plenty of Fools and Knaves Coats are made, for any that will be pleased to put them on. Nothing can well be fuller of bitter Invectives and railing Accusations; insomuch, that had he been to dispute about the Body of *Moses*, I am convinced the Devil would have met with a Language much more like his own, than that of the Arch-angels, *The Lord rebuke thee*. What a scandalous Description has he given of our Nation and Church in particular! If she be Debauch'd, Sensual, and Lewd, will it become her Sons to disclose and publish their Mother's Nakedness? None but a cursed *Cham* would do so. Nor is it of the Church of *England*, I hope, which is not of Christianity, to endeavour to render the Fathers thereof Base and Contemptible. Where's then the Religion of vilifying our most Reverend Father, the good and most worthy Arch-Bishop himself? Or the Gratitude of reflecting on one, to whom he had been singularly obliged viz. that most excellent Prelate the Bishop of *Sarum* whose

whose exemplary Performance of his Duty, and eminent Learning, have through Envy, multiplied his Adversaries, but are not to be dashed out of countenance by Scriblers; and his Bow so *usefully* and *judiciously* bent against the most implacable Enemies of our Church and State, will abide in Strength in spite of every little malicious Archer. But what shall we think of that hellish Conclusion; *Here we leave our false Brethren in the Company they always keep Correspondence with, viz. in the Lake which burns with Fire and Brimstone, with the grand Father of Falshood, (i. e.)* in short, and the true import of the Words, *THE DEVIL TAKE THEM.* And is this to pass for a *Jest*, or a *wholsome Severity*? Is this to speak *seasonable* and *necessary Truths* with a *generous Freedom*? Here is held out, I confess, an *unwelcome Light*, (I take Hell Fire to be such,) but does he call this his *charitable Hand*? If this be the Duty of a Gospel-preacher, many of them will be at a loss how to perform theirs; but I trust I shall never here it defended by any one I have reason to esteem religious or wise.

As to the Reflections on the Revolution, Toleration, &c. I refer my Reader to the Tryal, wherein, if he cannot find the Articles exhibited against him made good, it must either be imputed to the Stubborness of his Understanding or Will, being one of those who would not be convinced though one arose from the Dead. But if after all he means quite another thing than what his Words naturally lead a Man to, it will puzzle most Readers to pick out his meaning, and the whole Discourse will thereby be rendered flatter than ordinary: If too, as 'tis suggested, he means no *particular Persons* or *Things*, then the Sense will be this; that nothing is in Danger under no Bodies Administration; that no Body passed a Vote to the ruine of no Constitution; that no Body put the Crown upon no Bodies Head; and 'tis to be hoped, that no Body will dare to take nothing off. If this is the Case, who can blame me, if I should be drawn in to



to say with some of his very good Friends, that 'tis  
*Nonsense upon Nonsense?*

II. The *Style* may be admirable in some Peoples Eyes ; but I see not the Beauty of laborious Epethites, nor of those Writings, where the choice of Words seems to have been the only Task. I never read any thing in all my Life so stuffed with cramp Words, quaint and affected Phrases, here and there one, like Patches on the Face, may serve to adorn, but too many of them are so far from an Ornament, that they become a frightful Vizard. I cannot be in love with your *flagrant Charges*, *glaring Evidences*, and *dernier Resorts of Justice*; your *Moody*, *Wayward*, and *wilely Vulpones*, *retrograde Criterians*, *Asperities*, and *Caprice*, all **SPLENDID SHILLINGS** to me, and **CHIMERA'S DIRE**. How romantick and humming is a *Spiritual Legerdemain*, a *religious Trojan-Horse*, and *eccentrick Comets bursting their Orbs*; which is what both the Doctor and my self, and a wiser Man than both of us, can make but a very sorry Proof of. Nor can I be fond of that multitude of ratling and full-mouthed Expressions, which I meet with in every Line; such as, *sottish Infatuations*, *scandalous Fluctuations*, *double Equivocations*, *despotick Imaginations*, *high-flown Paradoxes*, *Antimonarchical*, *Latitudinarian*, *heterogenious Mixtures* and *Tergiversations*. These indeed call to my Mind your *πολυφλόισβοιο's*, your *τὰ καὶ τῶ's*, and your *ἀδυσμένιοι's*, which are an Elegancy in the *Greek*, but I don't take it to be all one in the *English*. How different is this from his *Speech*, insomuch that many have ascribed that to another Hand. If the Doctor is wronged in this matter, I must acknowledge him Master of a more ingenious and happy Style; and am persuaded, that if he pleased to apply himself to make *Speeches* for Criminals, and such like Occasions, (provided always that he made an abatement of his solemn Appeals,) doubtless he could not but excell.

III. The Sermon has been *Condemned* and *Burnt* by the Common Hangman, as *Wicked*, *Seditious*, and *Destructive*  
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of the Peace of the Kingdom ; and is it' on this Account to be had in Honour ? If this was its design, was it not a detestable one ? But I am inclined to be more charitable, and though I cannot acquit him of Chance-medly in this Case, yet I would willingly bring him off from the Imputation of wilful Murder. And to this end I would have it considered, that there is a mighty Thirst in most of us of appearing above the rest of our Neighbours, and being taken by the World for pretty smart Fellows. This too is more redundant in some than in others, and every one has his particular way for it ; not a few aiming at it by being more daring and bolder than ordinary ; which seems to take place in us betimes ; it having been often observed, that some Boys would wade farther into the Dirt, than others would dare to follow them. The courageous in this Case, is easily distinguished from the Coward ; but the worst of it is, this Courage is taken for Fool-hardiness with abundance of People. Be it how it will, if we can do something more than others, we value our selves upon it, as therefore worthy of Applause, from whence arises so great a Satisfaction, that we are impetuously moved to the performance of such Actions ; and so great is the Itch, that, cost what it will, be the smart of scratching it never so cutting, it must be gratified.

I remember there was one R. T. of *Magdalen College*, who valued himself extreamly upon eating raw Onions, whose Companions, when they were disposed to make him their Jest, would silyly whisper as it were amongst themselves, and admire his prodigious Talent ; which would no sooner touch his Ear, but poor Robin would stuff in the Carriers Sauce without Mercy, eat and cry till he was not able to see any Body. Which, if I take it aright, cannot reasonably be ascribed to any malicious Design, but purely a *thirst of Honour*. There are some *thirsty Souls* who manage this business so scurvily, that instead of Applause, they bring themselves into a Scrape. Thus when a Gentleman upon a Squabble had ingeniously wiped

wiped a Person of Quality with the Sins of his Mother, and was afterwards commended for such a smart Touch, &c. a certain Booby in the Company stood gaping by, and resolved with himself to merit a far greater Praise the first Opportunity. Meeting the same Person therefore a little while after in the middle of the Street, he called him Son of a Whore to his Face; whereupon he was taken hold of, and accordingly trounced. Though I have been something long in this matter, yet I may the rather be excused, since it all tends to prove that such Passions are violent, and that a Man may be hurried by them into a fatal Action, without any malicious Design; and I cannot but conclude, that the Doctor had only a bold stroke in View, and not so much Malice in his Heart, as Fire in his Breast. Yet this, I say, that every one should take heed not to throw about *Firebrands in Sport*, or to put a Nation into Flames to quench his own. Thus without charging the Sermon with that load of Guilt, which the most learned have laid upon it, and which a long Tract of time will not be able to wear off; I have shewed some Reasons, why I could not admire it. Nor could I; how little soever I wished him ill, approve of those *riotous Rejoycings*, which were made after the Sentence was given upon him, because they appeared to me very absurd, noisy, and affronting the Augustest Court of *Judicature*, and, as he himself terms it, the *most illustrious Assembly in the World*. And I cannot but likewise apprehend them an affront to Her Majesty in particular, who speaking of the Tryal, calls it a *necessary Occasion* of taking up a great part of the Sessions; and from thence must infer, that when she wishes Men would *study to be quiet*, and do their own business, that she means such Preachers and their Abettors, whose High-flying Doctrines tend chiefly to foment Animosities; and not (as some would suggest) such Persons as should call them to an account for it.

Moreover, I cannot have a good liking to his *Speech*, for want of that *Sincerity* which ought to accompany  
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such solemn Proteſtations as are made in it. To ſay that whatever he had diſcovered in his Converſation formerly, or in his late Sermons to the contrary, yet that he was of another Mind when he ſpoke it, is a mere Equivocation, and not to the purpoſe, ſince the right Application of it was to be made to what he had done, and the intent of it was purely to acquit him of having been guilty therein. We allow Priſoners to ſay what they can for themſelves, can patiently hear the moſt notorious Rogues covering their Theft with a pretext of finding the Goods they are charged with, and can even Laugh at the *Welchman's* breeding up the *Sword* he had Stollen, from a *Dagger*; but ſhould any of theſe in the moſt ſacred Manner call God to witneſs to the Truth of their vile Shifts and Excuses, would it not move us to an *Abhorrence*, rather than *Compaſſion*? But to come to the point, how do theſe Sentiments of mine prove me a falſe Brother, or an illegitimate Son of the Church? What, is all he has ſaid canonical Scripture, or is it Hereſy not to admire it? I cannot in the leaſt find, that the Senſe I have had of this matter is any *Violation* of the 39 Articles, or the Rights of the Church; and therefore, how far ſoever it may go to the Conſtitution of a Whig, I ſhall nevertheleſs put my confidence in God, that he will vouchſafe to own me for one of his Church.

But again, who can be any thing elſe but a Whig, who has not mean Thoughts of the Duke of *Marlborough*, and all he has done, and who thinks it not the beſt thing that ever Her Majeſty did to remove him? Her Majeſties Pleaſure I ſhall never diſpute, 'tis my ſtudy Night and Day to ſubmit to her Will; but I cannot be perſwaded to run down a General, and much leſs to ſcoundrel, and abuſe him for beating our Enemies ten Times together, with an unparalleled Bravery and equal Succeſs. I thank God my Senſes are ſtill freſh about me, which might be very reaſonably doubted of, ſhould I allow him to be the Subject of *Scorn* and *Railery*, whom I take to be a moſt adequate Subject of *Greatneſs* and

and *Honour*. Nor can I be said to beg the Question, when without all Question time was, when he was the greatest Commander in *Europe*; and under whose Conduct Her Majesties Arms have gotten more Renown, than all those of the Alliance besides, putting them altogether. And he who has been a just Terror in all our Enemies Countries, has never been without the greatest Honours in every Country but his own; sharing in that particular, the unhappy Fate of the best of Prophets. He is indeed so copious a panegyrical Subject, that 'tis not a little Fatal to meddle with it, since whoever begins to speak in his Praise, must necessarily run himself aground whenever he comes to conclude, and deservedly lose his Reward by breaking off. And now must I be a Low-Churchman for having such Senses as these, and must I lose all my Interest in a Saviour, because I will not look on him as Treacherous and Base, or a blundering Coward, who has most happily and justly acquired to himself the glorious Title of the *European General*, and that *κατ' ἐξοχήν*? Be it so, let that be the Judgment of every topping Churchman; but may I forget my Name, my Right-hand, and be called Whig to Eternity, before I am guilty of half that Ingratitude and Baseness. Yet again, I must be a Whig, and consequently one that betrays the Church, because I cannot bear the least glance of a *Popish Pretender*, and Reconciliation with *Rome*; and because I am not for a Peace right or wrong, be the Means what they will. The Reasons for Peace and against it upon bad Conditions, have been handled at large by abler Pens, and the Repetition of what they have said does not come within my present Design, or the compass of these two or three Sheets. Whether our Allies, especially the *Dutch*, have been so faulty as has been represented; or whether, if they have, their deficiency can justify our desertion of them, I shall not pretend to determine. But as I am a Member of the Church, and a free Subject of the Queen of *England*, I must beg leave to think, that the breaking of the grand Alliance

Alliance can be no Security to the Religion and Liberties of *Europe*, nor the voiding the Barrier Treaty to ours in particular; but both these I take to be highly advantageous to *France*, and promoting their ever pernicious Purposes.

When entring thus into *French Measures*, is of the safety of the Church of *England*, then that Peace without doubt will be *lasting* which depends upon the Faith of the most perfidious Prince in the World, upon the bare Word of him that has broke through the most solemn Oaths; the bare Word of him who has transmitted himself to Posterity, the most bloody Persecutor, and inhuman Tyrant, the grand Enemy of the Protestant Religion and Liberty in general, and our Church and State in particular. Cannot all this be most justly laid to his charge, and is he yet to be trusted as a proper object of our Alliance and Friendship? Can he who is so thirsty for an Universal Monarchy, be supposed one that will sit down quietly with a loss, or be contented to be prescribed? Again, what *safety* can there be expected from a Peace founded on the Promises of such a designing Monster, especially if you give him *Spain* and the *West-Indies*, the object of all our Victories, in pursuit of which so much Blood and Treasure has been so gloriously spent, and without which he has been a Match for all the Allies. And is this the Man that is *low enough already*? can that ever be properly said of a Tyrant? From whence can such Speeches proceed, but a fixt Resolution to do whatever is required? This brings to my Mind a certain Squabble between an Old Woman and some of her Neighbours concerning a Cow she had lost, who being importuned to put the matter to a reference, agreed at last thereunto, but with this Proviso, that whatever they did she would have her Cow.

*Lastly*, How *honourable* a Peace will be with a breach of the Alliance, I leave it to the Judgment of right Honourable Persons, who doubtless must have a truer Notion of that matter than my self, and who have all along



consulted the Honour of the Nation in a *wonderful manner*. It has been said, that the Kingdom was exhausted to its last drop of Blood by a Whiggish Male-administration; but either that must be falsely and foolishly said; or it must be inhumanly done to make it bleed again some Millions at least, and to what purpose, they that best know, can tell best. But after all, how comes the only Supporter of a *Popish* Pretender to gain so fast the good-liking of our High-flying Churchmen, whilst the *Dutch* are become the object of their Scorn, the only Protestant Nation of any force with our selves to stop a *Popish* Inundation, and cope with the implacable Enemies of our Church. What are they unacquainted at this time of Day with his horrid Jesuitical Tenets, the Tenets of those Devils incarnate, if there be any such thing, whose crafty Wiles are innumerable, and their Endeavours restless to ruin us? What, does Transubstantiation, &c. seem more *reasonable* of late, or do they hope to convert him? The Pretender, at least, I make no question may be prevailed on by their pious Arguments and politick Reasonings to be of their Church; a little time will shew the Event, and may fulfil this easy and obvious piece of Prophecy. Without all peradventure too, they fancy they have done some great Matters, *O goodly Performances*, who tell us, that War is a very *bad Thing*, and Peace a very *good Thing*: And was it not so when we began the War, and even from the Creation, and therefore what is all that to the purpose? The Question is, whether we have not the *same*, as good or better Reasons for War than at first; this is the dispute of the Nation, and it seems he is a Whig who pretends to give any Reason at all for it, who is not for Peace upon any Terms, and War upon none. Whilst therefore, some are for War, others for Peace, in this our Situation of Affairs, 'tis very probable, that some are strangely mistaken, and even under a kind of Infatuation; so that our present Condition seems to be the same with the *Jews* in the time of the Prophet *Isaiah*, who for their general Defection

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tion from God, speaks thus of his Nation, *Chap. 59.* *Judgment is far from us, neither doth Justice overtake us; we wait for Light, but behold Obscurity, for Brightness, but we walk in Darknes.* And as the God of this World has blinded us, that we cannot see the things that belong to our Peace in the next; so the everlasting God of Heaven has given us the same Blindness with relation to our temporal Concerns; for what else, but the Spirit of *strong Delusion* can make us believe, that *Papists*, and such as have promoted their Interests for being or having been obliged to them for their *All*, can be therefore Supporters of that Church whom they have always made it their business to destroy, because they fall in with the general cry of High-Church, Peace with *France*, and War with the *States*; even those *States*, whose Interest Her Majesty has always thought inseparable from Her own?

Well, I praise God, I can submit to what I do not like; but still when I reflect on the whole Life of that GRAND OPPRESSOR the *French King*, I cannot but persuade my self, that the Providence of God will not suffer his Grey Hairs to go to the Grave in Peace; and should he be supported by our means in this his going down, we shall have but too much Reason to fear, That that Prophecy (never so applicable since, till in these our times) will be fulfilled upon us, which was denounced against *Ahab*, 1 King. 20. 42. *Because thou hast let go out of thy Hand, a Man whom I appointed to utter Destruction; therefore thy Life shall go for his Life, and thy People for his People.*

But lastly, He that is against *Passive-obedience*, and the Doctrine of *Non-resistance*, is a Whig and Low-Churchman beyond all retrieving. Were this the true Character of Whigs and Low-Church-men, I should abominate those Titles, and resent them as injuriously put upon me; for he that says I am against those prime Doctrines of the Church, says that which is false. But if you add *unconditional* and *absolute* upon all manner of accounts whatsoever, and make that the Rule of Obedience, then  
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I contentedly lapse again into a Whig, &c. and shall acknowledge, that whosoever is pleas'd to reckon me as such, does me no hurt, and all is well again; and this, I dare say, is the Case of most of my Brethren. Wherefore my business will next be to prove, that notwithstanding this *Whiggish Distinction* on Passive Obedience, I may be a true Son of the Church; and this I shall do by proving, that such unlimited Notions are destructive of the good of the Church; as being contrary to *Reason*, the *Scriptures*, the *God of Nature*, and that *Nature* he has implanted in us.

I. They are contrary to *Reason*, because they make a meer Jest of all Contracts between the Sovereign and the Subject, qualifying one for an absolute *Tyrant*, and the other for an absolute *Slave*; they make void the Laws, and render of none effect the Sacred Obligations of an Oath; but how ridiculous is that security which is only in *form*, nothing in *force*? Tis taking a Bond, and then returning it again into the hands of him that gave it; which is just as much Sense as binding a Man's Hands with a Cobweb, or arming himself with a Tiffany Head-piece, and a painted Sword. What is said in the Cases of binding a Princes Conscience, and his being answerable to God for the breach of his Vows, is nothing to the purpose; since that may be said of any one that falsifies his Word; he is equally accountable to God for so doing; but that answers no obligation, and therefore in matters of moment we are not contented with promises only, but require something whereby we may be enabled to do ourselves Justice in case of Failures: It remains, therefore, that this be of more force than a private promise, otherwise it signifies nothing. And since all Contracts between Man and Man respect not the Salvation of our Souls, or what is to be done in another Life, but the safety of our Lives and Estates in this; and since the Damnation of any Man can make me no Satisfaction for the loss of my Goods, what Sense is there in taking my All in this World, against that Conscience which is not in my Pow-



er to influence, or that Soul which I can never touch in this Life or the next ?

How meritorious is the offering of our Lives and Fortunes to our Sovereign, when they are before at her Pleasure ; Wherein lies the Obligation ? Can we merit from God or Man by performing our Duty ? No, 'tis but letting her Majesty know, that we will give Her leave to enjoy her own ; a goodly Present ; Tell your Neighbour so, and he'll thank you for nothing ; yet such is the Nature of whatsoever we can offer on the Principles of an unlimited Obedience. Again, is he wise who puts to Sea without any Rigging, or with Threads instead of Cables ? Or is he not accessary to his own Ruin, who will make no Provision for a Storm, or refuse such as has been provided for that purpose ? Does not he betray the Rights of the Church, who exposes it to Danger, by breaking down the Fences thereof ? Or who does best consult her safety, he that votes her Walls of Brass, or he that votes them Paper ? Where's then the Wisdom of putting it into the Power of any one person to do what they please with a Church or Nation ? Where, I say, is the Wisdom of that Passive Obedience without reserve, which must suffer a dispensation of all manner of Laws, and consequently contribute so far to the Ruin of both, as leaving them defenceless in Case of Danger would do ? For what is *unlimited Submission*, and *absolute Non resistance* in any People, but letting a Prince, that, notwithstanding his Obligation to govern them by Laws, and the sacred Ties of an Oath so to do, yet, if he is pleased to dispence with the latter, they will not hinder him from dispensing with them both ? What is it but giving him leave to set up Heresies in the Church, and debauch the State by establishing Wickedness as a Law, yea even to abolish the Commandments themselves, or indeed the acknowledgment of that God who gave them ? What is it but giving him leave to dispose of our Estates, debauch our Wives and Children at his Will, and cut our Throats for his Pleasure ? 'Tis easy to imagine, what a flourishing condition  
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such a Nation would quickly be in, and what a rational Care such a People had taken for the Preservation of their Lives, or what is more, the continuance of the true Religion to their dearer Posterity; and consequently how mightily they must have merited from God for waving their Priviledge of Self-preservation, and that Power which was most solemnly in the presence of God, put into their Hands for the Preservation of his Church. That God is able to protect them both without any one's Assistance, no Body questions, and so he is to preserve or provide for any one without food or working; but we are not to expect Miracles, or depend upon his extraordinary Providences, where means are not wanting from our selves. Without doubt he must be a very prudent, good-natured, and pious Son, who on the Score of his Obedience to his Father, sits contentedly down, and suffers him to cut his Mother's Throat, and then holds up his Chin to receive the same Knife in the most dutiful manner. To say no Prince would be so great an *Enemy to himself* as to destroy his own People, is so childish an Answer, that it deserves no Regard, since Man is not always guided by Reason; and what happens to one, may be another Man's case. Nor does it much mend the Matter, to say, 'tis an *unlikely thing*, since a possibility only is sufficient to prompt a wise Man to run no risque in so weighty a concern. What egregious Folly then must it be to give up that *Provision*, which has been wisely made against the worst that might happen, and to encourage that *Mischief*, which should it obtain, we must acknowledge would be of the most fatal Consequence; not only the ruin of Church and State, but a scandalous Permission of God's being called as a witness to signify nothing, and of his glorious and fearful Name to be prophaned and blasphemed at Pleasure?

II. These *unlimiting* Notions are contrary to the Sense of the *Scriptures*; some parts whereof are made to contradict the whole, when they are brought to serve such politick Purposes. Not only the 13th Chapter to the *Romans*,

*Romans*, is urged in such absolute Cases, but that answer of our Saviour to the *Herodians*, *Render unto Caesar, the things that are Caesars*. And what a mighty Structure of Passive-obedience Proofs have been raised from thence? how has it been *Bauled* out in the Pulpit by a certain lispng Doctor, that our Wives, and our Children, and all that we have are *Thetbar's*; for the Text says, *Render unto Thetbar, the things that are Thetbar's*; Yes, when I know my Children are *Thetbar's*, I'll certainly *thend* them to *Thetbar*, and have them all dubbed. What, because 'tis my Duty to pay Tribute and Custom wheresoever 'tis due, is therefore all that I have become due? This destroys the very Nature of a Tribute, which is supposed a *Part* only of any Man's Substance; but where all is due, the Tribute is swallowed up and become an Absurdity. What, because *Caesar* has a right to some of that Coin which bears his Image and Superfcription, therefore my Children also must bear his Image too; if it be his good Pleasure to lie with my Wife? This is a smart Inference indeed, and concludes with as much Reason as to the Satisfaction of every good Husband. But I persuade my self, that most of those who stand up so stiffly for this *complaisant Doctrine*, would be found Guilty of many Acts of Resistance before they would submit to such Usage. Who knows not, that there is nothing more becoming the Professors of Christianity, than that they should be Subject to the Higher Powers, and not resist the Ordinances of Men? Who knows not likewise, that we are commanded not to Kill, and to do no manner of Work on the Sabbath-Day? But then let it be considered, that as all Killing is not Murder, nor every Work a breach of the Sabbath; so all Resistance is not Rebellion; and though we are commanded to submit to every Ordinance of Man, yet every *Will* of Man is not a proper Ordinance, and may be vastly wide of what is intended thereby. If we keep strictly to the Letter, it will be impossible to reconcile the Scriptures to themselves, or avoid falling into the *Romish* Error of Transubstantiation. What,

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therefore, we are chiefly to Regard in every Precept, is the *Scope* and *Drift* of it ? What is the *End* of resting on the Sabbath, and the *End* of Government, &c ? And he that answers the *End* of the Precept, he it is that is in the Right, and only way to do it Justice. Nothing is more manifest, than that general Rules are not without their Exceptions, and even such as seem at first View to admit of no such Thing. What can be more generally laid down than that of the Apostle, *Let Wives be subject to their own Husbands in every Thing* ; yet several Instances may be given, in which the Wife will not be bound hereby to an absolute Obedience. And here I would not be understood, as if I meant in such things as are unlawful in themselves, that is not disputed ; but in things indifferent, and wherein she may lawfully hearken to her Husband or not ; as in the Case of her Jointure, which her Husband may command her to part with every Day in the Week, and she may give him the hearing of it, but is not obliged to obey him. Where let it be observed, that the Contract between them being a thing lawful in it self, yea, as Sacred as the Scriptures themselves, is not made void by the generality of the Precept, and which rationally containing no such Submission in it, the Contract takes place of the Precept, so as to become a lawful Exception to it. And thus it is with all Contracts, Vows, and Oaths of this Nature ; they all precede after this manner every general Line in the Bible, nor are they to be broken by any one whatsoever to preserve the literal Sense of the Scriptures. Even God himself, with all his Sovereignty, cannot break his merciful Contracts with us ; no more than it is possible for him to lie, and surely Truth it self can never lie. And if our *heavenly King* will not call us Rebels for pleading our Rights in them ; but gives us leave to make them as serviceable to us as they were intended, much more may it be lawful for us to deal so with our *earthly Sovereign*.

Again, Whereas those Words of our Saviour, *Mat. i. 10. When they persecute you in one City, flee to another*, are urged

urged in the behalf of Non-resistance; as if they clearly demonstrated, that it was not lawful for any one, even under the sharpest Persecutions whatever, to resist the Higher Powers; I answer, 1. These Words are so different in many Circumstances from the thing in Hand, that they are little to the purpose.

2. If they are stated to the purpose, and made imply, that when a wicked Prince tyrannically Hunts after the Life of his Subject, he may lawfully fly from him; then they will be so far from proving an absolute Non-resistance, that they will prove the quite contrary; for then (since even in Flight from pretended Justice only, there are Acts of Disobedience and Resistance) their proper import will be this, viz. you shall use no other Resistance in such a Case towards your Sovereign, than to fly from him; which, however, short it may seem to fall of our Point, yet is sufficient to destroy the Notion of no manner of Resistance whatever.

But the whole Design of the Scriptures being to propagate God's Glory, and the Good of his Church and People, they must admit in some Cases of *greater Resistances* than there, or else they must be made to teach such Doctrines as are in a direct Opposition to their End: If they so far countenance a wicked Prince, as that he may not be restrained from his evil Purposes *whatsoever* they may be, it will be in his Power, in the Power of one single Person, to destroy both Church and Nation; yea, morally speaking, and with Regard to Man only, it might be in the Hands of very few to Root out Christianity from off the Face of the Earth; which cannot be supposed the Design of the Scriptures. Let us then weigh well, and consider what they say on both Sides, and make such a Judgment of them in their several Parts, as may be most agreeable to the *Whole*.

On the one side 'tis said, *Thou shalt not suffer a Witch to live; whosoever Curses or Blasphemes the Name of the Lord, whosoever lies with a Beast, and whosoever Sacrifices unto any God except the Lord, shall surely be put to Death; whosoever*

whoſoever entices thee to Idolatry, though he be as dear to thee as thy own Soul, yet ſhall thine Hand be upon him to put him to Death. On the other ſide 'tis ſaid, Thou ſhalt not reſiſt the Higher Powers; and, whoſoever reſiſts, ſhall receive to himſelf Damnation. Now both theſe being laid down without any Exceptions, they muſt be ſo taken, ſtand in a direct Oppoſition to each other; and as they lie, are equally an Exception to one another. Now the Queſtion is, whether it be not more for God's Glory, the Good of his Church and People, viz. the Deſign of the Scriptures, to make no Exceptions to thoſe Parts of it, which tend to the Preſervation of it, than to ſuch as in their Conſequences may exceedingly tolerate the contrary? Whether is moſt Wiſdom ſo to act (as God himſelf preſcribes) that all People may hear and fear, and be deterred from doing wickedly, or to permit any one to do that which muſt tend to make People fearless in Sin, and even by Precept, and the greateſt Examples be encouraged to all manner of Impiety? And 'tis not to be doubted in this looſe Age we live in, but many in ſuch Caſes would gladly plead Non-reſiſtance to their Prince's Commands, to countenance the vileſt Debaucheries. But here, leaſt any one may think me by what I have ſaid a Favourer of thoſe who put King Charles the Firſt to Death, I would have every one know, that I deteſt and abominate that execrable Murder as much as any Man can do: But this, I ſay, had he fallen under the Laſt of thoſe fore-mentioned Texts of Scripture, who indeed fell under the Guilt of none of them, I ſhould have had another Opinion of the Matter; and if in them are couched the leaſt ſhew of Reason and Argument for Reſiſtance unto Blood, a much lower Degree of Reſiſtance, and all too I ask for, (however it may be thought a giving up too much of the Cauſe by ſome more ſevere in this Point,) cannot reaſonably be thought by any altogether inconfiſtent with that Submiſſion which is due to the Miniſter of God.

III. This unlimited Obedience is diſagreeable to the Nature of God himſelf; I ſay, even God himſelf is more limited



*limited* than an absolute Passive Obedience will render that Vice-gerent, who would be obeyed without any *Foundation of Trust in him*. For God deals not thus with his People ; he exacts no Obedience from them, or any Acts of Faith in him, farther than he is sure to make good his Word ; and so the *Impossibility* of God's breaking his Word becomes the *Foundation* of my Trust, and is the *Remedy* whereby I procure my *Right* in his Promises. But where there is an *unlimited* Obedience, I can have no manner of *Right*, for as much as all Course of Plea, and consequently of *Remedy*, is cut away from me. As God gives me a *Right*, so he gives me leave to *plead it*, and make the most of it ; and seeing he cannot do otherwise, who cannot be worse than his Word, he impowers me to demand Justice of him ; but a Contract without *any Power* to execute the Conditions of it, is one of the absurdest Things in the World. And therefore all unlimited Monarchs are to be esteemed but as so many Tyrants at Pleasure ; and when they are disposed to play the true Tyrant indeed, are most properly the Devil's Vice-gerents, who is said to set up his Kingdom in such, and rule them at his Will. Nor can it be any more said of them, than of Satan himself, the Prince of Darkness, (whether they set up themselves or deceive others in the choice of them,) that they bear the faintest Resemblance of God's Majesty and Government, who not only rules his People in Mercy and Justice, but gives them this Encouragement to Obedience, as to put it out of his own Power to deal unjustly by them. They therefore who would be under no Obligations at all, but right or wrong do what they list, and equally plague the Good with the Bad, must have a desire to take their Measures of Government not from the King of Heaven, but the old devouring Dragon, who delights to worry his Subjects, having no other Regard than the exercising of his own Cruelties. I say then, if God thus Ties up himself, 'tis reasonable to conclude, that he expects his *Vice-roys* upon Earth should do so too ; and not only so, but that  
he

he gives their Subjects likewise the same Liberty he does his own; (*i. e.*) he gives Men the same *Remedy* against their earthly Princes, as he does against himself; as namely, when they have Right and Justice on their Side, to challenge the Promises made to them, and even (as Heaven is said in this Case to suffer a sacred Violence) *violently to take them by Force.*

IV. As these *Notions* are contrary to the Nature of God, so are they to *our own*. God has implanted in our Natures a Propensity to Self-preservation, to pursue our own Interest upon every Occasion, even with all imaginable Circumspection and Diligence, and to omit no Opportunities of doing our selves good. Should therefore God himself command us any thing as Duty contrary to those Principles, and destructive of our Good, it would be impossible for us to yield Obedience to it; for we cannot put off Nature, and a reasonable Soul cannot be induced to do it self a Mischief. And indeed to suppose he would ever require any such Services from us, would be to think very unworthily of him, as justly imputing to him the *Austerity* and *Tyranny* of reaping where he did not sow, and demanding of us what is not in our Powers to give. This be far from the God of Wisdom and Goodness, who deals not thus with his Creatures, but prompts us by natural Instinct to do him acceptable Service, and consequently to pursue our Well-being, and our own Interests in every thing we do. I say, God having made it *natural* for us to do our selves all the Good we can, that *blind Obedience*, which destroys the Welfare of our Beings, and that *Non-resistance*, which is destructive of our Preservation, must be *inconsistent* with, and *contrary* to those Dictates which are stamp'd on our very *Natures* themselves.

But here I expect to be told, " That since Man consists of a Soul as well as a Body, he cannot be said to pursue his real Interest without making the best Provision he can for that his eternal and better Part, and this with the loss of all, even Life it self, when God commands

" mands

"mands it; that since the Salvation of our Souls de-  
 "pends upon our Obedience to God, the doing whatso-  
 "ever he commands, be it never so distastful to Flesh  
 "and Blood, must be to pursue our own Interests; that  
 "since God, who sometimes sees it meet to scourge his  
 "People for their Sins, by setting an Ungodly, Tyran-  
 "nical Prince to be Ruler over them, has commanded  
 "us an entire Obedience to him, and not to resist him  
 "in any Case whatever, he who does resist, cannot be  
 "said to pursue the Interest of his Soul, and consequent-  
 "ly it must be Resistance, and not Non-resistance, which  
 "is repugnant to our natural Principles. I answer, and  
 readily grant, that in the pursuit of our own Interests,  
 we are to look to the *End* of all we do, and not our *pre-  
 sent Satisfaction*; that whatsoever is destructive of the  
 Soul's Good, must be destructive of our real and chiefest  
 Interest, and consequently inconsistent with our natural  
 Principles. I likewise grant, that God may make an evil  
 Prince the Instrument of Punishment, as he does both  
 Plague and Famine, all which tend to the Ruin, and in  
 their Extrems, to the utter Ruin of a Nation; and that  
 there is a Submission due to them all, but not an *absolute*  
*One* without any Exceptions whatever. No, the Provi-  
 dence is to be submitted to, and we are to bear it with a  
 Christian Patience; without murmuring, as knowing  
 that any thing on this side Hell is less than we deserve;  
 but no Man will say we are so to submit to the Plague,  
 as not to fly from it, or to use the best Means we can ei-  
 ther to prevent, or to cure it. So likewise in the Case  
 of Famine, though we are forbidden, even by the Law  
 of Nature to eat one another, and how inhumane soever  
 it may seem at first View, yet does it give place to that  
 superceding Law of Self-preservation, and was never  
 reckoned unlawful in the greatest Extremities: Even to  
 eat our own Flesh rather than Starve, is no breach of the  
 Precept; and though it should cause even Death, yet is  
 it not to be esteemed a Self-murder; in as much as the  
 Appetite was never given us, but to be satisfied whenever  
 governed



governed by Reason; and since there is not a time where in Deliverance may not be brought, it must be reasonable to endeavour to preserve Life as long as we can, even by the loss of our Limbs. When the Children of *Israel* murmured against God, he sent fiery Serpents amongst them on purpose to destroy them; what then, was it unlawful for them to fly from them, or Rebellion against the Scourge to knock any of them in the Head? Certainly no; for having a Right by Nature to Self-preservation, and those Serpents invading their Properties of Life, they might lawfully have Course to their natural Remedy, which was to destroy them if they could. And thus we may deal with the old Serpent himself, that King of Darkness, that Arch-enemy of God and Man, whom, though formerly an Angel of Light, and a proper President over Dominions and Powers, being turned Devil, and making it his Business to devour us; we are prompted by Nature, not only to hate, but even to tread under Foot if we can. Thus likewise those Enemies who despitefully use us, and are notwithstanding to be the Objects of our Love and kindest Deportments, cease so to be upon some Occasions; and we make no Scruple of Conscience to sheath our Swords in the Bowels of those, who, without any Process of Law, would rob us of Life or Estate.

Now, though here you tell me, that what I have said does not fully answer what you object, yet are these Considerations to the Purpose; and though they may not directly evince of themselves, that an absolute Non-resistance is not a Christian's Duty, yet do they give us a great Light into the Nature of our Subjection to the Higher Powers, and help us to make a right Interpretation of those Parts of Scripture, which some think are so disputable and dark in this Matter. And furthermore, therefore, whereas you say the Scriptures command an unlimited Obedience, and from thence would prove any Resistance unnatural, and destructive of the Good of the Soul; I answer, your Proposition is *begging the Question*,

'tis the thing in *dispute*, and what I deny, and say the Scriptures command *no such Obedience*, because contrary to the main *Scope* and *Tenour* of the Scriptures; contrary to *right Reasoning*, as being destructive, yea altogether destructive in its Consequences, of Church and People, by breaking down their Fences, laying waste their Religion, and exposing their dearer Posterity to Idolatry, and the Doctrines of Devils; contrary to all the Notions of Government, and even the Government of God himself, who, as I have said, requires no Obedience of his Subjects farther than he keeps his Word; nothing more than what they may perceive will be profitable for them, and for their Good. And how, I pray, can I make a righter Judgment of things than by *squaring* them to the Example of God himself? How can I better ground my Submission to my King, than on the same Foot of Obedience to the King of Kings? Moreover, if God permits me to make a Contract with my Prince to rule over me according to such and such Laws, and yet commands me to make no use of my Right in it; does it not at least imply a Contradiction, besides *unworthy Conceptions* of our good God, who will not so much as countenance the Thing that is unjust? Or if he gives me a Power to make good my Bargain, and I will not make use of it; can I *reasonably* expect his Help in my Sufferings, or Thanks for what he has not required at my Hands? Or would not my Conscience sooner accuse me of having been wanting to my self, than endeavouring to do my self Justice? God has promised indeed to protect us, and to deliver us out of Troubles; but to *rely* upon Miracles for it, is to *tempt* him; and so much the greater is the Temptation, by how much the more negligent we are to make use of those Means he has put into our Hands. If God's Holy Name be trampled under Foot, or his Church be bleeding to Death, who will most consult his Honour in this Case, he that can stanch the Blood if he will, but had rather look on till God does it himself, because he is sufficient to do it, as if it were but one Bodies Work; or he that had rather bleed himself in such

an Extremity, and therefore endeavours it with the Courage and Zeal of a *Phinehas*, and leaves God to bless it, or finish it at Pleasure? Or else, he who uses the ordinary Means to this End, or he that thinks it more proper to put God to the expence of a Miracle? Oh the Folly and Absurdity of that Obedience to a Vice-roy who would murder his Master! Even things that are Evil in themselves, cease so to be upon certain Occasions; and that Prince whom I may not so much as touch without leave, may, I presume, be plucked by the Hairs of the Head, or much more rudely handled, when 'tis in order to save him from Burning or Drowning: Even so the Scriptures themselves cannot likely suffer a real Injury by any thing that is done of Necessity to save them from perishing. As a Limb may be cut off to save the rest of the Body, so it is Wisdom to sacrifice the literal Sense of any Part of them, to preserve the Sense of the *Whole*. And as it would be necessary, though it should be already Enacted, that no Man should come into his Presence without leave upon any Pretence whatsoever, to add, *not so much as to save his Life*, before I could be so obedient to my Prince as not boldly to rush into his Presence, rather than suffer him to be Burnt alive, or the like; so before a reasonable Man can be brought to an absolute Non-resistance, *viz.* a tame Submission to be ruined at Pleasure by him, who is to be the Minister of God for his good; to have his Wife and his Daughters ravished, his own Throat cut, and those of his aged Parents, and tender Children at Pleasure; to have the Church ruined at Pleasure; to have the Ten Commandments abolished at Pleasure, and Ten Thousand Debaucheries established in their Room; to have the most sacred Vows of no Obligation, but Cursing and Blaspheming at Pleasure; to have *Baal* set up in every Church, and the Image of *Nebuchadnezzar* in every Plain; to have the Communion Plate beaten into Idolatrous Shrines, and the Scriptures made Fuel of to burn him at Pleasure; to have the Nation ruined at Pleasure; to be sold to its Enemies, or to be cut off one by one, as Sheep appointed for Slaughter, (all which are but



but fair Suppositions, and what no Man can say will *never come to pass* under an irresistible Power,) I say, before it can be thought reasonable, and therefore natural and out of Conscience to suffer such things, it would be very requisite, that the Scriptures, the Rule of Conscience, should not only say, *Thou shalt not resist the Higher Powers*; but *add* likewise, though they (*i. e.*) *Cæsar* and his Ministers would ravish your Wife, you shall not resist them; you shall only let them know, that it would not be well done of them; though they bid you kneel down, and hold up your Throat to the Knife, yet beware you defend not the Stroke with your Arm; though they throw your Children into the Flames, yet make no Resistance to pluck them out; yea, though they should proclaim the Ruin of Church and State, and put it never so much in execution; yet, though they have contracted with you never so solemnly to the contrary, you shall tamely permit them to finish their Work; you shall make no pretensions to your Right, nor resist for a Remedy: In a Word, though they turn Wizards, Sacrifice to Devils, and blaspheme God's great and dreadful Name at every Word, yet notwithstanding what is said of punishing such, take notice, that *Crowned Heads* and *Princes* are always *excepted*; (Oh! When shall we cease to affront the Wisdom and Goodness of our God by such Tenents as these;) they are lawless at Pleasure, they are permitted (if they will venture their Souls) both by Precept and Example to do as much Mischief as they please, to ravish the very Beasts of the Earth, and to encourage all manner of Lewdness as long as they live, without any farther controul than that of Prayer and Counsel; they are *God's Vice-gerents* you must know, and may not be *restrained*; though they *ruin* and *lay waste* their great Master's Dominions, and *murder* his dearly beloved Spouse, his Queen the Church; though they resemble him in *never* a Feature of Government, and exercise a Power that was *never* ordained them;—I say, *such Scriptures as these* had need be produced, before the Doctrine of an absolute Non-resistance can be consistent with the Dictates

of Nature; and even then too it would be *necessary*, that an *Angel* from Heaven should proclaim them *Canonical*.

Since therefore, such Scriptures as these cannot be produced, I cannot but be fully persuaded, that a Passive Obedience without any Exceptions is very *unnatural*; that 'tis *inconsistent* with the Notions of a Vice-gerent to have greater Priviledges granted him, than his Supreme has reserved to himself, *viz. a blind Obedience without any Rule or Foundation of Trust in him*; or if they are not greater, and God too may deal so with us if he pleases, would not *this* be a means to stagger our Faith? We might *hope* for Rewards, but where would our *Confidence* be? So that this would be to carry his Commands of Obedience so far towards *Man*, as to prompt us, by cutting off our Trust, to be disobedient to *himself*. Nor is it to be said, that God may command our Lives and Estates at his Pleasure, and why not his Minister too on the same Foot of Reason, without usurping a Priviledge more than his due; since He (*i. e.*) God has always a right to them, and moreover can make any Loss redound to our Profit, and so our Obedience will still be consistent with Reason; but the Arbitrary Will of an earthly Sovereign bears no Proportion with this; who betrays his Trust, robs me of as much right at least as I have to the most sacred Promises, who has not always a right to any thing I have, and never can restore me my Life, or for my Estate give me a more enduring Substance hereafter. Nor is it to the purpose to say, God *can* do it for him, unless it be also proved that he *will* do it, and that it is the Duty of every Christian to sit still and expect it.

Thus having endeavoured to prove according to my Sense of the Matter, (avoiding as much as possible what the more learned have suggested herein,) that *implicit Passive-obedience*, and *Non-resistance absolute without Reserve*, are things contrary to *Reason*, the *Scriptures*, our very *Natures*, and the *God of Nature* himself; (whom 'tis reasonable to obey without a prospect of Good, without a firm Belief, that he is a Rewarder of all that seek to do him Service, and that he cannot be worse than his Word.)

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I presume they must be things *inconsistent* with the *Good* of the *Church*, and consequently I am not ashamed to own my Aversion to such *unnatural Principles*, so destructive of her Good, and may therefore reasonably hope, that the Church likewise will not be ashamed to own me for her Son, nor think I have deserved ill at her Hands. And indeed I cannot be justly taxed with the least Sparks of Rebellion, (so detestable to the Church of *England*, and every good Christian;) so long as I am governed by the Law of Nature, which is a Law of God, and the true Principles of all our Actions, and which the Scriptures speaking for themselves, can never contradict; for *Nature* and *Reason*, and *Scripture*, and *God himself*, are *one and the same*, never thwarting each other: And so I can never be a Rebel to my Sovereign, so long as I am careful not to rebel against any of these. If therefore, this Principle is Whiggish, and I am a Whig for adhering thereto; I glory as much in my Title, as I do in what is the Cause of it, *viz.* being *rational*, and acting accordingly. Moreover, I rejoyce when I consider, that this Principle of mine will preserve me from distracting the State, or disturbing the Peace of the Church, and so I shall have consulted my own Safety by the most proper means under every Government; that by the Blessing of God it will prompt and dispose me to all due Obedience to Her Majesty, whom God has set over me, and enable me to suffer on all proper Occasions with more Patience and Resignation of my Will, than Thousands of those *prating* Sycophants, and *ignorant* Bygots, who stretch their Line of Obedience beyond the Staple, and boast of a Loyalty they know nothing of; it being most commonly observed, that they who make *extravagant* Promises, *never mind* what they say, as do no Body else, and more especially when they Promise what is not in their *Power* to perform.

And for a Conclusion, till I am better informed, I will never believe, that Her Sacred Majesty, who has so much approved her self a Lover of Justice, can be pleased to be buzzed in the Ears with a *lawless* and *irresistible Power* to do



do unjustly if she will, or be flattered with a *Right* which tends only to *ruin Her*. An honest Man never desires a Liberty of playing the Knave, but is as free to be bound to his Word as to give it; and had rather lose the Satisfaction of being confided in, than make any one uneasy by not removing all Causes of Suspicion and Jealousy. Moreover, what a Christian-like Priviledge is that which the owner can never make use of, without either repenting it (which is worse than destroying it) or running the risque of Damnation? What a goodly Priviledge has he who may throw himself into the Fire, and no Body hinder him? And what else indeed is the Prerogative of Princes to do ill, and being accountable to none but to God for it; or without any Resistance or Controul being suffered to do themselves the greatest of Mischiefs? What, can that be counted a *Priviledge* which tends only to *Hell*? Or can that be a reasonable Licence which is destructive of all manner of Good? What, a *Right* to do *Wrong*, and this too *derived* from the *righteous Judge* of the Earth, from Justice it self? 'Tis blaspheming the King of Heaven, and preaching Rebellion against his Majesty on high, to preserve a damnable Right of Injustice to his Vice-roy below. But after all, let us for the present *suppose* such a Right, let it be granted, that Princes may ruin both Church and State at their Pleasures, and exercise the most inhuman Cruelties without any Controul; yet where is the *Wisdom* of proclaiming such Doctrines? What, is there no preaching of *Obedience* and *Loyalty* without giving the People to understand at every turn, that tho' God has vouchsafed them some Remedies against the acutest Diseases, and to use their utmost endeavours to deliver themselves from *Plague*, *Pestilence*, and *Famine*; yet, whatever they may suffer from their *Prince*, must be born with, submitting to every Lash, how cutting soever, without any Resistance, yea, tho' he were a Devil incarnate? And what is this but telling the People, that God (I suppose to maintain a Resemblance of his own Sovereignty and absolute Power; *Oh Horrid! Oh wretched Resemblance!*) has permitted their *Sovereign* to be worse to them than the *Plague*, than *Death*, or the *Devil*, all which may be *Resisted*, not *He*.

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But if there be no other means of encouraging the People to Obedience, and to keep them in awe, yet where's the Wisdom, I say, of *trumpeting* such a Power into the Ears of a Prince; does it tend to the Salvation of our Souls to let him know his own Strength, or prompt him to govern us to our greater Satisfaction; certainly no. For the natural result of all such Preaching must be this, *viz.* it must exceedingly grate on the Ears of a good Prince, to hear what a *Monster* he may be, and therefore what a *Terrour* he must always be to his People; since 'tis the Property of God only to be constantly and unalterably Just, who is therefore to be depended on without fear of Change; but if he be Licentious or Cruel, what need would there be of any other Motive to pursue it than Liberty? Could such wise Dispensers of the Word make the Brutes understand them, we should soon be thrown out of the Saddle; and the Horse would no sooner have learnt his own Strength, but he would part with his Rider. Thus they would *debauch* the very Beasts of the Earth, and rob us of our Dominion, and the dread we have over them; and not only render the Prince unserviceable in his governing, but the *irrational Creatures themselves* unserviceable too, as being no longer to be governed. And is it thus they would recommend themselves to the good liking of their Sovereign, and is it possible that this should be the high Road to Preferment? Can she be pleased to be represented a Bug bear to her People? Can she who has gained the Hearts of her Subjects more than any before her, endure to be painted a Monster, and made only the object of our Hatred? For whatsoever is only the proper object of our Fear we must naturally hate; I say, we cannot truly love whatsoever may be a Scourge and a Plague to us, in spite of all we can do to avoid it. And must it not grate on her Goodness to have it rendered deficient in gaining our Love; for all the Goodness in the World under no manner of *Restraint*, cannot cast out a just Fear, and what is destructive of our Love. For my part, therefore, I shall choose, tho' I get nothing by it, to recommend my self to my Sovereign, and her to her Subjects after a different manner, even by removing from them all Suspicion

Suspicion of Tyranny in her, and this by letting of them know, that she is *indispensably bound to be Just*. And this cannot be justly displeasing to Her Majesty, since this is to make Her the true object of our Love, and the way whereby God is pleased to recommend himself to his People; who, tho' he be dreadful with respect to his *Power*, yet in his *Faithfulness* is he altogether lovely. The whole Design of the Gospel, and a Saviour, was to manifest his Love, and assure us thereof, to remove all Jealousies out of our Hearts, that so long as we served him in Righteousness and Holiness, we might do it without Fear; and so he becomes no otherwise the object of our Dread, but as we do ill. *Adam* was neither afraid nor ashamed till after his Transgression. 'Tis the Glory of God that he is bound to be as good as his Word, that he cannot do wrong, that 'tis not in his Power to lie, or return Evil for Good; yea, he delights that by Faith we should strive and wrestle, and earnestly contend with him for his Promises; and let us know that, how powerful soever he is, he is not able to resist us when we rightly address him by his Son, and thereby owns a certain Power in our selves to move his Bowels of Mercy towards us, which rejoycing over, and overcoming his Justice, is to overcome him in our Cause. And is it not as much for the Honour of Her Majesty to be represented in the same Tenour of Power, or can it derogate from Hers any more than from God's, that She is bound to do justly? Is it any curb to an Almighty God, that he cannot do what would destroy his own Essence, *viz.* falsify his Word, or the like? And can it then be a dishonourable Restraint to Her Majesty, that She is hindered from undoing Her self, or destroying the very End of Her Government? I trust, therefore, I shall never deserve ill of my Sovereign, so long as I take my Measures of Obedience to Her, from the Obedience I owe to the King of Heaven; or displease Her by ascribing to Her such a Power only as can render Her the *Delight* of Her Subjects, by making Her a proper object of their Love, which can never be effected by those derogating, disagreeable, and shocking Notions of an *absolute Non-resistance*, and *unlimited Obedience*.

F I N I S.

Coll.  
Westm.  
6-24-